by the rich secured the better survival of the selected strain.

Still, this one-sided preference for intellect and scholarship had its drawbacks, for it led to indifference to other qualities in the bridegroom (in the case of the bride some attention at least was paid to beauty). The consequences are felt to this day among the Jews in that the proportion of highly gifted, but also of mentally or physically deficient, individuals is greater than among the non-Jews. Moreover, the high value placed on human life by the Jews has made them do all in their power to secure the survival of every child, however sickly, and to enable it to found a family of its own.

Another factor which, according to Fishberg,[1] raised the number of the mentally or physically deficient among the Jews was that the Jewish religious law made marriage a duty for both young men and girls, and therefore the Jewish communities have always tried to facilitate it. In almost every community a society existed for providing trousseaux, but no attention was paid to the mental or physical fitness of a couple for marriage and the procreation of children. Epileptics, feeble-minded, blind, or deaf-mutes were enabled to marry, and it was thought that two such invalids made a perfect match.

Lastly, the existence of the two extremes of

highly gifted and physically and mentally deficient individuals is to some extent due to intermarriages in the family which were formerly numerous among the Jews. There was the desire by means of such marriages to preserve property in the family or to provide for a poor relation, a tendency arising from the highly developed family instincts. Marriages within the family were favoured, and the degrees of relationship barred by Jewish Law are particularly few, admitting even marriage between an uncle and his niece.

[1] "Eugenics in Jewish Life", in *Journal of Heredity,* vol. via. No. 12 (Washington, 1917).